1:Williams E,G-5 (1923-1925) 1930
OJ23 Orokaiva OJ23



423 201 517 climb for nuts. (2) The *beri* is a strip of bark or a liana tied to uprights and encircling a house or some forbidden ground. (3) A *haribari* is some object, usually leaf or twig, placed in the cleft of a split stick and set up, e.g., at the mouth of a creek as a sign of a fishing right. (4) *Inja* is simply a few handfuls of grass laid across a track to bar the passage. We might include (5) the *naterari* and *pamba* (p. 226), which serve to mark a village tabu on the coconuts, and (6) logically enough the ordinary garden boundary, *tani*, which consists merely of a series of tree-trunks or branches laid on the ground between adjacent plots. These are all regarded quite strictly: no man would step over an *inja* or take a short cut across an area enclosed by a *beri*. Less regular marks which may serve as reminders for some casual rule are observed with equal stringency. For in- ●[524] stance, I have seen an eight of diamonds wedged in a split stick and set up in a village to forbid the playing of cards; it had been erected by a man of influence who has somehow acquired conscientious scruples regarding the forbidden game. The sanctions for the strict observance of these marks will be discussed presently; the signs themselves are described here merely to show the existence of tangible safeguards, principally, but not always, of the law of property.

### *Education*

861 We have discussed at length the theoretical standard or ideal of morality; but performance naturally falls short of the ideal, and we have now to consider the means by which Orokaiva society seeks to prevent that falling-short. It is not necessary to dwell upon the customary sanction, which is as obvious here as in other primitive societies. Suffice it to say that the almost automatic obedience of the native to the customs of his people and his almost unfailing concurrence in social desires go a long way to account for the law-abidingness which we have seen to be characteristic of the Orokaiva group. Nor is it necessary to treat at length of direct training as a means of ensuring morality, viz. the means of education. Education in the broader sense of the word is as much a means toward morality with natives as